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Englands Warning-piece.

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1 Cor. 6 chap. 19. 20. ver. *And ye are not your own, for ye are bought with a price, therefore glorify God in your body and in you ſpirit, which are Gods.*

England's Warning-piece.

To all sleepy secure Sinners.

OR,

The true Christians Subjection to Christ as their King and Saviour.

Plainly and Powerfully setting forth to the Heart and Conscience, of all Careless *secure Sinners, their great* Folly *and* Madness *in refusing to submit to Jesus Christ as he is tendered in the Gospel.*

With many Cogent Arguments and Reasons to perswade all persons to come into Christ for Salvation, now in the day of their Visitation, before the fire of his wrath be kindled upon them, and the Gates of Heaven be shut against them, and they perish for ever.

With some Rules and Directions how we may attain true Happiness.

2 Cor. 5 chap. 11 verse, *Knowing therefore the terrour of the Lord we perswade men.*

Gathered from the painful labours of Mr. *Richard Baxter*, being the substance of a Sermon.

Lycensed and Entred according to Order.

Printed for *J. Conyers* at the *Black Raven* in *Duck-Lane*, 1678.

The true Christians subjection to Christ, the only way to Salvation.

Psalm 2. 11. and 12 Verses.

Serve the Lord with fear, and rejoyce with trembling. Kiss the Son least he be angry, and ye perish from the way, when his wrath is kindled but a little, blessed are all they that put their trust in him.

THe chief scope of the Psalm is, to foretel the Extent and prevalency of the *Kingdome* of *Christ*: admonishing his Enemies to submit to his Government, deriding the vanity of their opposing projects and fury, and forewarning them of their ruine if they come not in.

I shall draw the scope of the Text into this one Doctrine. *No power or priviledge can save that man from the fearful sudden consuming wrath of God, that doth not unfainedly love, depend upon, and subject himself unto the Lord Jesus Christ.*

In handling of this point, I shall observe this order.

First

First I will ſhew you what this *Love*, *Dependency*, and *Subjection are*.

Secondly, what wrath it is that will thus kindle and conſume them.

Thirdly, why this Kiſſing the Son is the only way to eſcape it.

Fourthly, why no power or priviledge elſe can procure their eſcape.

Fifthly, Application.

First, *Subjection* to Chriſt is, the acknowledging of his abſolute Soveraignty both as he is God, Creatour, and as a Redeemer over all the world, and particularly our ſelves, and a hearty conſent to this his Soveraignty, eſpecially that he be our Lord, and his Laws our Rule, and a delivering our ſelves to be governed accordingly.

Secondly, this *Dependency* on Chriſt is, when we acknowledge the ſufficiency of his ſatisfaction, and his power, and willingneſs to ſave all that receive him in his free univerſal offer in the Goſpel, we do heartily accept him for our only Saviour, and accordingly [*renouncing all other*] do wait upon him beleivingly, for the benefits of his *Sufferings* and Office, and the performance of his faithful covenant to us, in reſtoring us to all the bleſſings which we loſt, and advancing us to a far greater everlaſting glory.

Thirdly this *Affection* to *Chriſt* is, when in the know-

knowledge and sence of his love to us both common and especial, and of his own excellency, and the blessedness of enjoying of him and the Father, and life by him; our hearts do chuse him and the Father by him as our only happiness, and accordingly love him above all things in the world. These threefold descriptions containeth the summ of the Gospel, so hath it nothing but what is of necessity to sound *Christianity*.

Secondly, what *wrath* is it that will thus kindle and consume them; as there are two *Covenants*, so each hath his proper penalty for its breaking.

1. Then, till men do come in and submit to *Christ*, they lye under the *wrath* of God for all their sins, as they are against the *Covenant* of works, or they are lyable to the curse of that *Covenant*. *Christ*'s death hath taken away the curse of the *Covenant*, not absolutely from any man, but conditionally, which becomes absolute when the condition is performed: the Elect themselves are not by nature under the *Covenant* of Grace, but remain under the curse of the first *Covenant*, till they come into *Christ*.

2. Whosoever rejecteth or neglecteth this Grace, and so finally breaketh the new *Covenant*, must also bear the curse or the penalty thereof, besides all the former, which will be a greater curse, even as the blessings of this *Covenant* are far greater than those of the first. It was a heavy punish-

ment to be cast out of *Paradise* from the presence of God, and to be cursed by him and subject to *Eternal death*, and all creatures below cursed for our sakes, to bear all those *curses* and *Plagues* threatned in *Duteronomy* 27. ch: 26. *verse, Cursed be he that confirmeth not all the words of this Law to do them: and all the people shall say Amen.* See *Deut.* 29. *chap.* 20 *verse,* Heb. 10. Chap. 28. 29. *verses, He that despised* Moses *Law, dyed without mercy, &c. Of how much sorer punishment, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace.*

3. Why this *kissing the Son,* [that is loving, depending on, and submitting to him] *is the only way to escape these curses*: I answer.

First the proper Reason that can be given is; *The will of the great Law giver, who hath absolute power over us, might dispose of us as he pleases, and make us such Laws and conditions as seem best to his wisdome, upon which our justification and salvation should depend:* he hath resolved that this shall be the only condition and way: And that as no man shall be justified by a meer *Christ*, or his death abstracted from Faith [that is of Age or Reason] so this Faith shall be the condition upon which they shall be justified: or, as a *Christ* neglected

lected shall save no man, so the accepting or receiving of him, shall justify and save them, as the condition of the *Covenant* performed, under which notion it is, that faith justifieth. The Reasons from the former are,

1. From the *Equity*, it is but equal that he that hath bought us so dearly, and from a state so desperate and deplorable, should be acknowledged and accepted for our Saviour and Lord. 1 Cor. 6. *chap.* 19. 20. *verses*, *And yea are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are Gods.* Rom. 14. *chapter* 9. *verse*, *For to this end Christ both dyed and rose again that he might rule over both quick and dead.*

2. As salvation by free grace through *Christ*, is away most suitable to God's honour, and to our own necessities, as we could not have a more fitter way to the Father, than by Christ; so neither could there be a fitter way to *Christ*, or means to partake of him, than by Faith, it is this Faith or accepration of *Christ* for our *Saviour* and *King*, which is here called *kissing the Son*, applying and appropriating to our selves the person, righteousness and benefits procured and offered, but not the least honour of the work, all we do is but to accept what *Christ* hath procured, and that must be by the special assistance of his Holy Spirit.

4. *Why no priviledge or power in the word can*

save

ſave them that doth not kiſs the Son? it might here ſuffice, that I have ſhew'd you God's determination to the contrary; but further conſider if any ſhould hope to eſcape, by their Friends, Strength, or other Endowments or Virtuous qualifications.

1. The muſt reſiſt the unreſiſtable will of God, they muſt do that which Heaven or Earth, men or Devils were never able yet to do; they have reſiſted his Laws and love, but they could never reſiſt his Power; where dwelleth that man, or what is his name that did neglect Chriſt and yet eſcaped damnation? Job. 9 chap. 4 verſe, *who hath hardned himſelf againſt him and hath proſpered?*

2. He that will ſave the ſoul that loveth not, dependeth not, and ſubjecteth not himſelf to Chriſt, muſt firſt make falſe the word of God, and make the faithful and true God a lyer, for God hath given it under his hand for a truth, *that he that beleiveth not is condemned already*; Joh. 3. ch. verſe 18. *that he ſhall not ſee life, but the wrath of God abideth on him*, John 3 chap. ver. 36. that thoſe that are invited and make light of *Chriſt*, ſhall never taſt of his Supper, that is, *ſhall be more eaſy for* Sodom *in the day of judgement than for that City which refuſeth the offers of the Goſpel*, Matt. 10. *ver.* 15. *Thoſe that would not have Chriſt Reign over them ſhall be brought forth at laſt and deſtroyed before him as his Enemies*, Luke 19. *That they ſhall all be damned that beleive not the Truth, but have*

pleaſure

pleasure in unrightrousness, 2 Thess. 2 chap. 12. *ver.* Hath the Almighty sayed thus, and who dare say it shall not be: Thus you see his task that will undertake to save one neglector of *Christ*.

Use 1. You hear by the Text how you are like to speed at the Bar of *Christ*, who shall dye and who shall live, the great Assize is near at hand, the feet of the Judge is at the dore, go thy way unbeleiving sinner, when thou hast had all the pleasure that sin can afford thee, the rousing voice will awake thee after thou hast lain in dust and slep a while, and thine Eyes shall see that dreadful day, oh blessed, oh doleful day, blessed to the Saints, doleful to the wicked: oh the triumphant shoutings of the joyful Saints, the hideous roaring cryes of the damned, when each man hath received his doom, there is nothing but Eternal glory, and eternal fire. You must all of you shortly appear, and hear what doom must pass upon you, I hope you beleive it. What would you now give to know for certain how it will then go with you? why here is the book by which you must be judged, and here is the summ of it in my Text, and the grounds upon which the Judge will then proceed: will you but go along with me and answer the questions I shall put to you, you may know your doom

And here you must know, that it is the Kiss of the

Heart

Heart and not of Lips which we muſt here inquire after: the queſtions will not be at the great day of Doom, *who hath ſpake Chriſt fair, or who hath called themſelves Chriſtians, or who hath ſaid the Creed or Lord's Prayer oftneſt, or cryed Lord, Lord, or come to Church, or hath held this opinion, or who that:* It would make a mans heart ake to think how Zealous men honour the ſhadow of *Chriſt*, bow at his name, reverence the Image of the Croſs he dyed on, and the Reliques and names of the Saints that dyed for him, yet do utterly neglect the Lord himſelf, and reſiſt his ſpirit, and cannot endure to be governed by him, and hate them that really love him, and yet believe themſelves to be real Chriſtians. For God's ſake ſirs do not delude your immortal Souls, as to think your Baptiſm and your outward Devotion, and your good meanings as you call them, and your righteous dealing with men will ſerve the turn to prove you *Chriſtians*, Alaſs! this is but with *Judas* to kiſs the mouth of *Chriſt*.

And indeed to fetch your death from thoſe bleſſed lips from whence the Saints did fetch their life, I will ſhew you ſome ſurer ſigns than theſe.

1. Let me a little inquire into your ſubjection to *Chriſt*: do you remember the time when you were the ſervants of Sin and Satan, and led captive at his will, and all within you was in carnal peace, do you remember when the ſpirit in the word,

came powerfully upon your hearts, and bound Satan and cast him out, and answered all your carnal wisdome, *and brought you out of darkneß into light, and from the power of Satan unto God*, Acts 26. chap. 18 vers. Hath *Christ* the only Soveraignty in your Souls, is his word thy Law which thou darst not pass, doth it bind thy thoughts unto thy tongue, and command all thou hast, hast thou laid down all at the feet of *Christ*, and resigned all to his will, and devoted all to his dispose and service, dost thou dayly and spiritually worship him in private, and in thy Family, and teach thy children and servants to fear the Lord; I intreat you Sirs, deal truly and faithfully in answering these questions, for never man was saved by the bare title of a *Christian*, if you are not subject to *Christ* you are not *Christians*, no more then a picture or a carkass is a man, and your Salvation will be such as your *Christianity* is, *Subjection* is an undoubted part of thy faith, and *Obedience* is its fruit. In short then, dost thou make him thy fear, and tremble at his word, and be willing to do or suffer any thing for his sake, as the *Sword, Fire, Nakedneß, Displeasure* of *friends, Credit* or *Life*, art thou willing to submit to all that he revealeth, dost thou say, *speak Lord for thy servant heareth! Lord what wouldst thou have me to do? I am ready to do thy will O God.* Beloved this is the frame

frame of every ſervant of Chriſt, and this is the acknowledging and accepting of him for your Lord.

Doſt thou take him for thy only Saviour, and truly beleive this hiſtory of his Life and Paſſion the truth of his Divine and humane nature, his Reſurrection, his Office, and his approaching Judgement; doſt thou ſee that all thy ſuppoſed Righteouſneſs is but Vanity and ſin, and that thou art not able to make the leaſt ſatisfaction to the Law by thy works or ſufferings, and if his blood did not waſh thee, and his Righteouſneſs juſtify thee, thou muſt certainly be damned yet and periſh for ever; do thou therefore caſt thy ſelf into his Arms and venter thy everlaſting ſtate upon him, and truſt him with thy Soul, and fetch all thy help and healing from him, doſt thou ſo build upon his promiſe of an happineſs hereafter, that thou canſt let all go here, *and drink of His cup, and be Baptiſed with his Baptiſm, and loſe thy life upon his promiſe that thou ſhalt ſave it*, why this is kiſſing the hand of Chriſt. Beloved I profeſs to you all in the name of the Lord, that it is not your bold and confident affirming that you love *Chriſt* which will ſerve your turn, when *Chriſt* ſhall judge, he will ſearch deep and judge according to truth in the inward parts. How many thouſand will periſh then as his utter Enemies, that verily thought themſelves his friends.

friends. How easily might they now find their mistake would they now examine themselves, Oh try, try Sirs before God try you, judge your selves before *Christ* jugeth you, it would grieve a mans heart that knows what it is to love *Christ*, to beleive and be subject to him, to see how rare these are in the world.

Use the 2d. It is time to turn my speech to Exhortation, and oh that you would encourage me with a *Resolution* to obey: my business is as a *Herauld* to proclaim the Lord Jesus your King and Saviour, and to know whether you will acknowledge and take him to be so or not, and to perswade you to *kiss the Son least his wrath be kindled against you*: you will say this is a common Errand, I know the name of *Christ* is common, the Swearer doth swear by it, the Begger begs by it, the Charmer puts it into his Charms, and the Jester in his Jests, and many *Papists* and ignorant Protestants do mutter it oft-times over their Prayers, but who trembleth at, or triumpheth in it, who maketh it his fear and joy, and give up their souls to be governed by Christ? I do hear solemnly proclaim to you that the Lord Jesus will not be put off with complements, he cares not for your meer name of *Christianity*, your *Cap* or *Knee*, if your *Heart* be not set upon him thou art none of his, you must depend on him alone for Soul and Body, or never look for

mercy

mercy at his hands, *He is the Author of Eternal ſalvation to them* (only) *that obey him*, Hebrews 5 *chap.* 9 *ver.*

What ſay you ſirs in anſwer to my meſſage, what do you reſolve upon, ſhall *Chriſt* be your love, and your Lord or not, will you kiſs the Son, or will you ſlight him ſtill, methinks you ſhould eaſily be reſolved, and ſay, *Away with Credit, Pleaſure, Profits, away with theſe bewitching Delights and vanities, Chriſt has bought my heart and he ſhall have it, he is my Lord and I will be ruled by him.* I perſwade you not to Opinions or Factions, but to be with all your heart for *Chriſt*, as ever you look *Chriſt* ſhould be for you: to love him as he that hath bought you from everlaſting wrath, and dyed to ſave you from Eternal Burnings, to lay hold of him with moſt earneſt affectionate Apprehenſion, as a man that is ready to be drowned would do upon a bough, or the hand of his friend that would pull him to the ſhore, to do nothing till thou haſt asked counſel at his word, theſe are the things I exhort you to, theſe are things that *Chriſt* expects from you: Think of what I ſay, and weigh it, if I ſpeak not *Truth* and *Reaſon* reject it and ſpare not, but if it be, and thy *Conſcience* tell thee ſo, take heed then how thou doſt neglect it or reject it, leaſt thou be found a fighter againſt the Spirit of God.

I

I will draw these considerations only from the Text.

1. *Thou art else a Rebel against thy Soveraign Lord, this I gather from the command in my Text, and the whole Psalm, God hath given thee into the hands of his Son, and made him Lord and King of all, and commanded all to submit to him and accept of him; who can shew such right to rule thee as Christ can do? he is thy maker, and so is not Satan, he dearly bought thee, so did not the world,* 1 Pet. 1 ch. v. 18. Thou wast not Redeemed with Silver and Gold and corruptible things from your vain conversations. *I make this challenge in the behalf of Christ, let any thing in the world step forth and shew a better Title to thee, to thy heart and to thy life than Christ can shew, then let them take thy heart, but I know thou canst not but confess it, yet will thou not yield him thy Love and chiefest Obedience, out of thy own mouth then art thou condemned as a wilful Rebel.*

2. *To deny thy Love and Subjection to Christ is a most barbarous unkindness a sinner can be guilty of, did he pitty thee in thy lost Estate, and take thee up when thou wast wounded in the way, and make thee a Plaister of the blood of his heart, and is this thy requital did he come down from Heaven to Earth, to seek*

thee when thou waſt loſt, and take upon him all thy Debt, and put himſelf into the Priſon of the world and fleſh, and paid for thy folly, born the wrath of God which thou muſt have ſuffered for ever, and doth he not deſerve to be entertained with moſt affectionate reſpect, , but with a few cold thoughts inſtead of hearty love, and a few formal words inſtead of Worſhip, Oh let the Heavens bluſh at ſuch ingratitude.

Me thinks you ſhould rather wonder with your ſelves that ever Chriſt ſhould give you leave to love him; and ſay, *Will the Lord endure ſuch a wretch to kiſs him; will he ſuffer himſelf to be embraced by thoſe arms which hath been ſo often defiled by the imbracements of ſin, will he honour me ſo highly as to be his Subject and Servant to be guided by ſuch a bleſſed and perfect Law, and doth require no harder conditions then theſe for my Salvation: Take then my Heart O Lord, it is only thine, and oh that it were better, take it and make it better, the Spear hath made a paſſage to thy heart, O let thy ſpirit upon me make a paſſage to mine.* I dare challenge Earth and Hell and all the Enemies of Chriſt in both', to ſhew the leaſt hurt that ever he cauſed to the Soul of a beleiver, or wrong to the ſoul of any, and muſt he have ſuch a ſtir to do thee good, muſt he beſeech thee to be happy, and follow thee

with

with intreaties, and yet art thou like a stock that neither hears nor feels; nay dost not thou murmur against him as if he would do thee a mischief; Ah foolish Sinner it is sin would hurt thee, and not thy Saviour, why dost not thou strive against that, it is the Divel that would destroy thee, yet dost not grudge thy obedience to him, be judge thy self whether this be equal dealing. Sinner I beseech thee in behalf of thy poor Soul not to renounce thy Saviour, till thou hast found a better Master, say as *Peter, whither shall we go?* Lord thou hast the words of Eternal Life.

2ly. These following considerations are drawn from the aggravation of the punishment, and all from the words of my Text.

1. God will be angry if you kiss not his Son, his wrath is as a fire, and this neglect of Christ is the way to kindle it, if thou art not a beleiver thou art condemned already, but this will bring upon thee a double condemnation: oh what will the Father say to such unworthy wretches; must I send my Son from my bosome to suffer for thee, must he groan and bleed, when thou shouldst bleed, and dye when thou shouldst dye, and canst thou not be perswaded to imbrace and obey him, must he have the naked title of thy Lord and Saviour, while the fleshly pleasures and profits

have thy heart; what wrath can be too great, and Hell too hot for such ungrateful wretches, go seize upon him Justice, let my wrath consume, and hell devour thee, seeing thou hast chosen death, take it; and as thou hast rejected Heaven, thou shalt never see it, *but my wrath shall abide on thee for ever*, John 3. Chap. 36 ver. Woe to thee sinner if this be once thy sentence, thou hadst better have Heaven and Earth fall upon thee than one degree of God's displeasure.

O what a pittyful sight tis to see a man under the wrath of God, and are these little sparks so intollerably hot what then do you think are the everlasting flames, beloved hearers, if God had not spoke this, I durst not have spoke it: the desire of my soul is that you may not feell it, I hope the foreknowing may help to prevent it. Let me tell you from God, as sure as Heaven is over your heads, and the Earth under your feet, except the Son of God be nearer thy heart and dearer to thy heart than Friends, or goods, or Pleasures or Life, or any thing in the world, this burning wrath will never be prevented when this wrath of God is throughly kindled, *then blessed are they that trust in him*, Luke 14. *Matt.* 10. 37.

And now what is your resolution, perhaps you

you have been Enemie to Chriſt under the name of Chriſtians, will you be ſo ſtill? have you not loathed this buſie, diligent ſerving of him, and hated them that carefully ſeek him, more than the vileſt Drunkard or Blaſphemer, have not his word Service and Sabboth been a burden to you, crying *away with theſe preciſe Preachers, they ſhall not controle us, this preciſe Scripture ſhall be no Law to us, and conſequently this Chriſt ſhall not rule over us, you may go on as far as Pharo if you will, but if you be not loſers in the latter end God hath not ſpoken by me* 1 *Kings*

Sirs I am loath to leave you till the bargain be made, what ſay you, are you willing that *Chriſt* ſhall be your Soveraign? his word your Law, his worſhip your Recreations, his merits your Refuge, his glory your end, and himſelf the delight of your ſouls, the Lord Jeſus waiteth for your anſwer, thou wilt very ſhortly wait on him for thy doom; as ever thou wouldſt have him ſpeak life to thy ſoul, do thou reſolve upon the way of Life, remember that thou art almoſt at Death and Judgement, if thou didſt but ſee what others ſuffer for neglecting of him that now offereth thee his grace, what wouldſt thou do, when it comes to that, then thou wilt cry, *away with the world, away Pleaſures, nothing can com-*

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fort me but Christ, why then will not you be of the same mind now.

Oh that it might stand with the Will of God that this Sermon might take effect upon your hearts, and fasten upon your souls, and pierce into your consciences as an Arrow drawn out of the Quiver of God, it should follow thee home, and bring thee down on thy Knees in secret, and there lament thy case, and make thee cry out in the bitterness of thy spirit, *Lord I am a sinner that hath neglected thee, and have tasted more sweetness in the world than in thy blood, and taken more delight in my earthly labours and pleasures than in praying and meditating on thee, and here it should make thee lye in tears and Prayers, and follow Christ with cryes and complaints till he take thee up from the dust, and assure thee of his pardon, and change thy heart, and close it with his own.*

To conclude all with the words of my Text *Oh kiss the Son least he be angry and you perish, blessed are all they that trust in him.*

FINIS.

Books Printed for Joshua Conyers *at the* black raven *in* ducklane *with many others.*

THe Young Mans guide in his way to Heaven, or a cabinet of rich Jewels

2. An Awakening Call to unconverted sinners, or the Jaylors Conversion.

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